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WARNS HONAN PEASANTS AGAINST DEVIATIONIST TENDENCIES

Peasants in Honan, including many cadres, revealed dangerous deviationist tendencies during the summer of 1951. These deviations range from agricultural capitalism to agricultural socialism and communalism. All these tendencies cut production and mediate against rapid introduction of government policies. Proper education must quickly be provided to correct them.

Deviationist tendencies ranging from agricultural socialism to agricultural capitalism have appeared among the peasants of Honan in recent months. Not a few cadres have been affected by these deviations.

In March 1951, a number of peasants began to show signs of turning in a capitalistic direction. When the evils of such a course were pointed out, a turn to extreme leftism was revealed in a tendency to prohibit private lending and borrowing and private hiring of labor.

Following this, a tendency appeared on the part of certain mutual aid teams to develop socialistic practices such as common storage, equal division of crops, and common use of animals. Some planned to reach complete communalism in 3 years. In one case, a group of 26 families started a communal kitchen. This soon resulted in slackening off of production and the kitchen had to be closed.

Many peasants, believing that complete and universal communalism is in practice in the USSR, and that that is the direction things are taking in China, have decided to dispose of their land and equipment and enjoy high living while the proceeds last, since they do not wish to see all they have turned into public domain. Others, looking forward to future days of communal living with everybody eating and wearing the same things, are taking it easy waiting for those desired days to come.

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In a conference of 259 peasant cadres, 22 wanted communal living; while 117 others were hazy on the whole subject of the difference between the people's democracy and agricultural socialism.

To combat these deviationist tendencies that cut down production, the people must be taught that a long hard road lies ahead before the abundant life for which they long can become possible for everyone. Even in the future socialistic society there will be no "common pot." Only those who work hard will be entitled to the abundant life. The principle of "from each according to his ability and to each according to his need" leaves no room for loafers and they will not be tolerated, either in the people's democratic stage or the socialistic stage of society.

To those who fear return of exploitation it can be said that organization and production will destroy exploitation. They are the panacea for present economic ills and provide the way to the abundant life. Those who fear that mutual aid teams are the opening wedge to communalism should be taught that they are rather the means of preservation of private ownership. Some cadres promote mutual aid teams as leading to the day when machinery will do all the work and men and women who are members can live and eat without effort. Peasants should be taught that the socialistic society is the good society but that it does not consist of merely waiting for all ones needs to be supplied automatically. The socialistic society is the result of high production from intelligent labor. When production in agriculture and, consequently, production in industry has reached the proper height, when all necessary conditions are met, the happy days of abundant life will come.

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